—and whether it had a temporary **beginning, or** existed such as It Is from eternity; **which** will -bo more fully **declared** afterwards. **But ever** since **Hesiotfs** and Homer's **time,** that the **iheogonia or** generation of the gods **\ vaa> settled,** and generally believed **amongst** the Greeks, it Is certain, that they could not possibly think all their **gods** eternal, and therefore **much** less unmade and **self-existent.**

But though we have thus clearly **proved, that all** the Pagan gods were not universally **accounted I>y them** so many unmade self-existent **deities,** they Acknowledging a **theogonia, or a generation** of gods; yet it nmy be suspected, **not withstand* ing,** that they might suppose a **multitude of** them also (and not only one) to **have been unmade** from **eternity and self-existent. Wherefore** wt» add* in the next place,, **that** no such a thing **do?H** at **all** appear neither, as that **the Pagans* or** any others did ever publicly or

a multitude of unmade self-existent **drititf**** For, first, it **is plain concerning the Hcsiodian god#,** which were all the gods **of** the* **Greektfcth** Pagans, that either there was **but one** of **them only** utif- existent, or none **at all***

Hcwiod'a gods were either all of them derived from (or the floating water), love **itself**

being
likewise out of it (according to that
Aristophanic
tradition before-mentioned); or else
love was sup
posed to be a distinct principle from

name
ly, the active principle **of** the from
whence, together with chaos, **all the**
theogonia
and cosinogonia wan derived. -Now, if
the former
of these were true, that **Uesiod**
supposed all tiis
gods **universally fo have been**
generated